

## Moulana Sarkar Mehdi Majalis Five 2007

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ  
(وَيَقْطَعَ دَابِرَ الْكَافِرِينَ) 8:7

*[Pickthal 8:7] And when Allah promised you one of the two bands (of the enemy) that it should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;*

*[Pooya/Ali Commentary 8:7]*

*These verses refer to the two alternatives mentioned in the commentary of verse 5 and 6-the merchandise of the caravan or to face the Makkan army in self-defence. Some of the companions desired to capture the caravan with merchandise guarded by only 40 unarmed men, instead of confronting the strong army of 1000 fully equipped warriors, but the Lord willed otherwise. He desired to put to test their faith and cut off the roots of the infidels.*

*See commentary of Ali Imran: 10 to 13; 123 to 127 for the battle of Badr which has been referred to in these verses. The Holy Prophet learnt that a caravan of the Quraysh laden with merchandise, under Abu Sufyan, was coming from Syria. Abu Sufyan sent a message to Abu Jahl that the Muslims were planning to attack his caravan in order to seize the merchandise he was bringing from Syria. The Holy Prophet, as guided by Allah, decided to leave the caravan and march out boldly against the well-armed and well equipped Quraysh army coming from Makka under the command of Abu Jahl in order to destroy the Muslims in Madina, even though some of the very close companions opposed this policy. There was a party which was not wholeheartedly submissive to the divine order, but Sad bin Ma-adh and Miqdad said: "We will do as the Holy Prophet commands." The Quraysh army, full of zeal and fury, advanced to annihilate from the face of the earth the meagre band of 313 ill-fed and poorly equipped Muslims. The Holy Prophet met the advancing army of Quraysh at Badr situated at a three day's journey from Madina.*

*Those who were averse to fighting were not convinced that it was a wise or prudent decision, therefore, they felt as if they were being driven to death while death was staring them in the face. They were frightened and perturbed. It was the first trial Muslims were put to in order to prove their faith in the truth. It was also a clear proof that the Holy Prophet was the true messenger of Allah, because unless it was so he would have not risked total annihilation of the handful of Muslims, certain to take place if Allah had not assured him that they would win the battle. By Allah's help they won a splendid victory and the standard of truth was established, never to be lowered again.*

***Hamza, Ubaydah and Ali were sent by the Holy Prophet to fight against Utbah, Shaybah and Walid in single combat. Ali and Hamza killed all the three combatants but Ubaydah was seriously wounded and succumbed to his injuries. He is the first martyr. Then the general combat began. Ali and Hamza destroyed the army of Quraysh beyond recovery. They ran away to Makka. See commentary of Ali Imran 123 to 127. While Ali and Hamza were in the battlefield, a large number of the Holy Prophet's companions, acclaimed as the heroes of Islam, after his departure from this world, watched the fighting from a safe distance as unconcerned spectators.***

***In addition to the decision the Holy Prophet took (not to attack the caravan and take possession of the rich booty but to fight against the Quraysh army), the other facts which clearly show that it was the pagans of Makka who took the initiative to attack the Muslims are: the 13 days distance between Makka and Madina-the Muslim travelled 3 days to meet the pagans of Makka at Badr, who had already left Makka 10 days before with full readiness to destroy the Muslims; and the material as well as the mental condition of the Muslims who were so unprepared for such an encounter that they saw nothing but death waiting for them.***

Dear friends I have recited an ayat to you today that I have recited here before. Those who have understood my topic please say salwaat. You are well aware of what I want to discuss. It does not matter that I do not dare to speak openly but you understand subtle speech.

Allah says that He will defeat and erase the kaffirs from this world. Truth will be established as truth by the kalima and falsehood will also be defeated by kalima. What are these kalimat? In difficulties the representative of right call to the kalima. Adam asked for forgiveness ask him how he was forgiven. Yunus was rescued from the fish ask him how? Ibrahim asked for protection from the fire and ask him whom he asked. Jesus is waiting for salaah behind whom? The prophet was helped at every step by whom? The answer is Ali. Ali said that he has helped all the prophets in a hidden manner but helped our prophet openly. The biggest representative of Islam raised his hands for prayer and said that at this time if truth is defeated then falsehood will establish itself. This was the battle of khandaq. There were a few muslims and a lot of kaffirs. The chief of the kaffirs was Amar Ibn Abd Wudd was enough to defeat 1000 in single combat. There were a lot of 'brave muslims' but all were afraid. When the prophet saw their restlessness he asked why they are afraid. They explained the reason. An old and wise man taught them to dig a ditch to keep the enemy away. The prophet liked this and asked that the ditch be dug. The moat was dug and the muslims were safe. Amar saw his army restless and saw the reason. He rode around the ditch and found a weak narrow spot in the ditch perhaps a weak person was lazy. He jumped his horse across this ditch and then threw a spear at the entrance to the tent of the prophet and challenged the army of muslims. The prophet asked who will take care of this dog. The battlefield was quiet. The bravest person in the universe was our prophet. The bravest kaffir was a dog in the eyes of our prophet. He said that if you

have belief and go against this person he is but a dog. The prophet had never called even a dog a dog. The person who threw refuse on the head of the prophet, the people who threw stones at him was not called a dog by the prophet. However the prophet called him a dog. Why is this? He came proud on a horse and challenged me. I called him a dog so that muslims till the day of judgment see any person come in this manner to the door of the prophet in the eyes of the prophet he is but a dog.

There is a lot of reward for reciting salwaat one of them is on the day of judgment you get hurs.

The prophet said who will take care of this dog? Why don't you challenge the dog? The bravest person of the time rose up and said oh prophet you do not know how brave this enemy. The prophet said he is a dog now what is he in your eyes. The brave muslim said that once I was on a journey with this man and this man alone pulled a sword of the thief and used a camel as a shield and defeated all the bandits. Oh muslim you think such a person to be brave but what of Imam Ali who plucked the door of khyber on two fingers. Ali kept getting up over and over and the prophet made him sit down. Had moula killed Abd Wudd on the first instance the muslims would say he has killed but a dog. However once the brave muslims called abd wudd a brave person then the prophet called Ali to go into battle. Moula was called close to the prophet and he kissed him on the forehead and put his amama on Ali's head. He said do you know who this is this is Amar ibne abdu wudd. Ali said I am Ali ibne Abu Talib. This is the only place where the prophet asked this question.

***Finally, a few of the Quraish's more valiant warriors, 'Amr ibn 'Abdwadd, Nawfil ibn 'Abdullah ibn Mughirah, Dhirar ibn Khattab, Hubairah ibn Abi Wahab, 'Ikrimah ibn Abi Jahl and Mirdas al-Fahri, succeeded in crossing the moat.***

***'Amr called for battle; nobody responded; he was considered equal to one thousand warriors. History accounts state that all the Muslims were as though birds were sitting on their heads: they were too afraid to raise their heads.***

***Three times did the Holy Prophet exhort the Muslims to give battle to Amr. Three times it was only 'Ali who stood up. In the third time, the Holy Prophet allowed 'Ali to go. When 'Ali was going to the battlefield, the Holy Prophet said:***

***"The whole faith is going to fight the whole infidelity."***

***'Ali invited 'Amr to accept Islam, or to return to Mecca, or to come down from his horse since 'Ali had no horse and was on foot. 'Amr alighted from his horse and a fierce battle ensued. For a while, so much dust covered both warriors that nobody knew what was going on. Once 'Amr succeeded in inflicting a serious cut on 'Ali's head, yet after some time, 'Ali killed 'Amr. Concerning this battle, the Holy Prophet said:***

***"Verily, one attack of 'Ali in the Battle of Khandaq is better than the worship of all human beings and jinns, up to the Day of Resurrection."***

None are like us the lovers of Ali

We had majalis all night but we are not tired

Then the prophet introduced that Amar the son of Abdu Wudd and Ali said that Ali is the son of Abu Talib. Once the perfection of each side was completed then the prophet said that the perfect and total iman is going toward the perfect and total kufr. The prophet is saying that over there the father and son are both kaffirs and over here both father and son are momins.

Moula Ali then went with the zulfiqar the proof of Imamah. Zulfiqar was used and Moula said takbeer and the head of Amar was in his hand. The other 'brave muslims' said look how Ali is walking so proudly. This manner was loved by Allah.

Moula Ali walked toward the prophet. When Amar was killed by Moula Ali Amar's sister went to the battlefield and saw her brother. She instantly said oh my brother I would cry for you all my life but I will not do so now. This is because your killer is a soul who is merciful. She said this as the corpse had the armour on it. At that time the arabs stripped the dead enemy of his armour and sword and clothes. Ali didn't do this as what would he do with the clothes of the kaffir, the sword of kaffir and the jewels. He had the zulfiqar and Ridwaan brought clothes for his sons and his ring was given in zakaat.

Amar's sister said that your killer is a merciful soul and I will not weep for you. The enemy of Ali disliked this instantly. I will not cry she said. As soon as she said this the enemy of Ali stepped forward and said what are you saying. She repeated this. He said do you know who killed him? He said Ali did. She said Ali killed my brother. She said that my brother I will not cry any more, your killer is the one whose father was called the light of Mecca.

Oh my moula you are such a honored killer that you made the sister of your dead enemy praise you and your father in the battlefield of Khandaq. Killing is a sin in every religion. This sister should have accused Ali in Khandaq. She didn't do this instead praised Ali and his father. She didn't see what is the matter, where is the truth where is falsehood. She didn't study the combatants. She just saw that if Masoom like Ali is on one side then the enemy deserves death even if it is her brother, a sahabi or anyone else. Who is she praising the killer of her brother and who is complaining to the prophet; companions of the prophet. She has not yet read the kalima and knew who is worthy of killing and who is worthy of praise, oh muslim you have not understood this so far. Voices are raised saying do not read this read about the prophet, tauheed not about Ali. Where did you bring Aliun Wali Ullah – if you had not run in the battlefield you would get it too. The door of the imambargah is open and anyone can come in and take what they want. We have brought this from the open field and have no hesitation about hiding it. You hide deficiencies not perfection. You might have heard it often how eloquently your speakers speak. They say they have the right to say so. They are not speaking and praising the speaker but indeed the speaker is speaking such truth that his speech becomes eloquent. The biggest benefit of loving Ali in this world is that you will never be shy and never bow your head. Your head may be cut but not bow.

The beauty of Yusuf was something else and that of Ali something else. Heads are cut here and fingers there. When they saw Yusuf did the women of Egypt know that they would cut their fingers. Zulaiqa had said that cut the lemon when you see Yusuf. They

cut their fingers but did not feel the pain. Think of the beauty of the moon of bani hashim we do not see him neither do we see the alam. We see the alam similar to his alam and the swords are on our heads and our bodies and we do not feel the pain.

Masahib il akhtiyar says that when Hussain gives his last salaam then Mohammed Ibn Abbas who was 6 years old saw that Sakina and Zainab were crying. He saw this and he was Abbas's son he came close to Sakina and asked why are you crying. She said do you not know that my father is about to be martyred. Mohammed Ibn Abbas heard this and said oh sister wipe your tears as long as I am alive I will not let your father die. He got up from sakina's side and went to his mother the wife of Abbas. She asked him oh mohammed what is the matter? He said oh mother tell me why are Sakina and Zainab crying. She said this is as your master is going toward his martyrdom. He said my moula is the commander and a commander never goes to his death. His mother replies that oh my son when the alamdar dies then the commander has to go. The little boy asks did the alamdar die? She replies oh mohammed your father (Hazrat Abbas) was the alamdaar of this army. Mohammed Ibn Abbas then begged of his mother that if someone becomes the alamdar of the moula's army then will he not go to die? The wife of Abbas said that my son who is alive that can be alamdar of this army. The boy heard this and left the tent of his mother and went to his fathers tent and found a broken lance tied a standard to it and went to moula Hussain and said return to the tent I will be your alamdar. Hussain broke down and cried on hearing this. He picked up mohammed and kissed him on the forehead and said that your son is now alamdar oh Abbas. Hussain then held the side of Mohammed Ibn Abbas and took him to Zainab and told his sister oh my sister do not let go his hand until I am martyred. The boy kept begging to his aunt to let him go so that he could stop sakina from being orphaned.

#### Questions

- 1) Who was the kuffar warrior who jumped across the moat in Khandaq?
- 2) What did the prophet call this man? What did other 'brave muslims' call him?
- 3) What was his father's name?
- 4) What did the Arabs do to their enemies defeated and killed in battle?
- 5) What did the sister of the man killed by Imam Ali say about him?
- 6) Who was the alamdar of the army of Hussain?
- 7) Who wanted to become the alamdar of the army of Hussain?